



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

November 2018—Advent



The church that almost was

By The Vicar

The first in a 2-part series from The vicar's latest historical researches.

In late 1962, not long after his institution the new Vicar, the Reverend John Teal, announced in the parish magazine that the vestry had been considering whether it made better financial sense to build a new church on the Hargest Crescent site rather than making continual running repairs on St Peter the Less. To test the waters the vestry proposed to hold a parishioner meeting on Monday, 10 December to see if there was general support for a rebuild. The meeting resolved "That this meeting agrees in principle with the vestry's suggestion to build a new

in the design and appearance of the proposed building. Undeterred by this pouring of cold water from on high the vestry resolved to further the proposal to build a new church and in a defiant mood decided that any plans and specifications would be drawn up without employing an architect. Assuming it would take some years to complete the project the works committee was to produce a report on renovating the present building to make it comfortable for worshippers in the interim.



Parishioners gather outside St Peter the Less. Date unknown, but appears to be after the renovation.

Church and that the vestry be requested to present to a further meeting a sketch plan, approximate cost and a method of financing the building."

John Teal then put the Bishop in the picture and received a somewhat unenthusiastic response to the proposal. The Bishop thought he couldn't give approval because this was a matter for the Standing Committee's consideration. In view of the long term planning involved it would be best for the parish to employ an architect. The proposal would create a precedent, presumably for other mission churches to go for a permanent rebuild, and he and the Standing Committee would be reluctant to agree to that. If the vestry chose to press on with the scheme the Bishop was prepared to look at the final concept but it would have to stand on its own merits both

Early in 1964 a structural engineer's report on the state of the building was sent to the Vicar and vestry reporting that "While the cladding and sheathing of this building have deteriorated over the years, the structure itself has remained reasonably sound...A further life of fifteen to twenty years could reasonably be expected of this building if the intended stucco rendering is applied externally.". Meanwhile the vestry had repented of its earlier decision to dispense with the services of an architect and had employed the firm of Mason and Wales to prepare sketch plans (reproduced on page 2) for a new church. The vestry had resolved to call a meeting of St Clair parishioners when the sketch plans were available. The meeting was duly called for Ascension Day, 7 May, 1964 at which general agreement was reached about the plans as presented. The vestry had voted to set £3,000 aside from the general purposes account to support the project and had formed a small fund raising sub-committee headed by St Clair vestrymen Macassey and Mathias with power to co-opt other St Clair parishioners.

Resurfacing of the Name Issue

Then intriguingly it was announced that there was to be a poll of St Clair parishioners as to whether the new church should retain its

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Advent comes from the Latin word meaning "coming." Jesus is coming and Advent is intended to be a season of preparation for His arrival. While we typically regard Advent as a joyous season, it is also intended to be a period of preparation, much like Lent. Prayer, penance and fasting are appropriate during this season.

Source: www.catholic.org.



The church that almost was

(Continued from page 1)

name or opt for a new one with several alternatives being listed on the ballot paper. The explanation for the existing name was drawn from a sentence in Father Pywell's 1952 parish history monograph:

"It is designated S. Peter the Less, thus retaining the old dedication of the parish and also distinguishing it from the Mother Church." In other words, it was called little S. Peter's because in those days it was little, but little children have a habit of growing into strong and healthy adults, with minds and personalities of their own—this is what happened at St. Clair, and some feel that this should be recognised"

This was a disingenuous gloss on what had been in the mind of Button and Pywell but it did show that the parish leadership was taking seriously a long running grievance of St Clair parishioners who thought the name of St Peter the Less was a slight and saw the rebuild as an opportunity to resolve the issue and to generate a great deal of goodwill.

The result of the referendum was a surprise and a disappointment to the parish leadership. Of the 230 ballot papers sent out with the parish magazine only 30 were returned, just over 13%. Ten people had voted to keep the old name, 20 wanted it changed but there was little agreement on what should take its place with 3 wanting Church of the Good Shepherd; 2 St Mark; 1 St Augustine; 8 St Barnabas; 2 St Andrew and 1 St Nicholas. Two original suggestions were made—Church of the Resurrection and Christ the King. It was concluded that there was a definite trend to a new name but puzzlement over the small response. Perhaps the explanation is that the naming issue did still matter powerfully to those who had been around in 1930 and to that small group of influential founding women still involved in what was the reconstituted St Peter the Less Guild, but a new generation of worshippers were either inclined to accept things as they were or didn't care one way or the other?

The Funding Issue

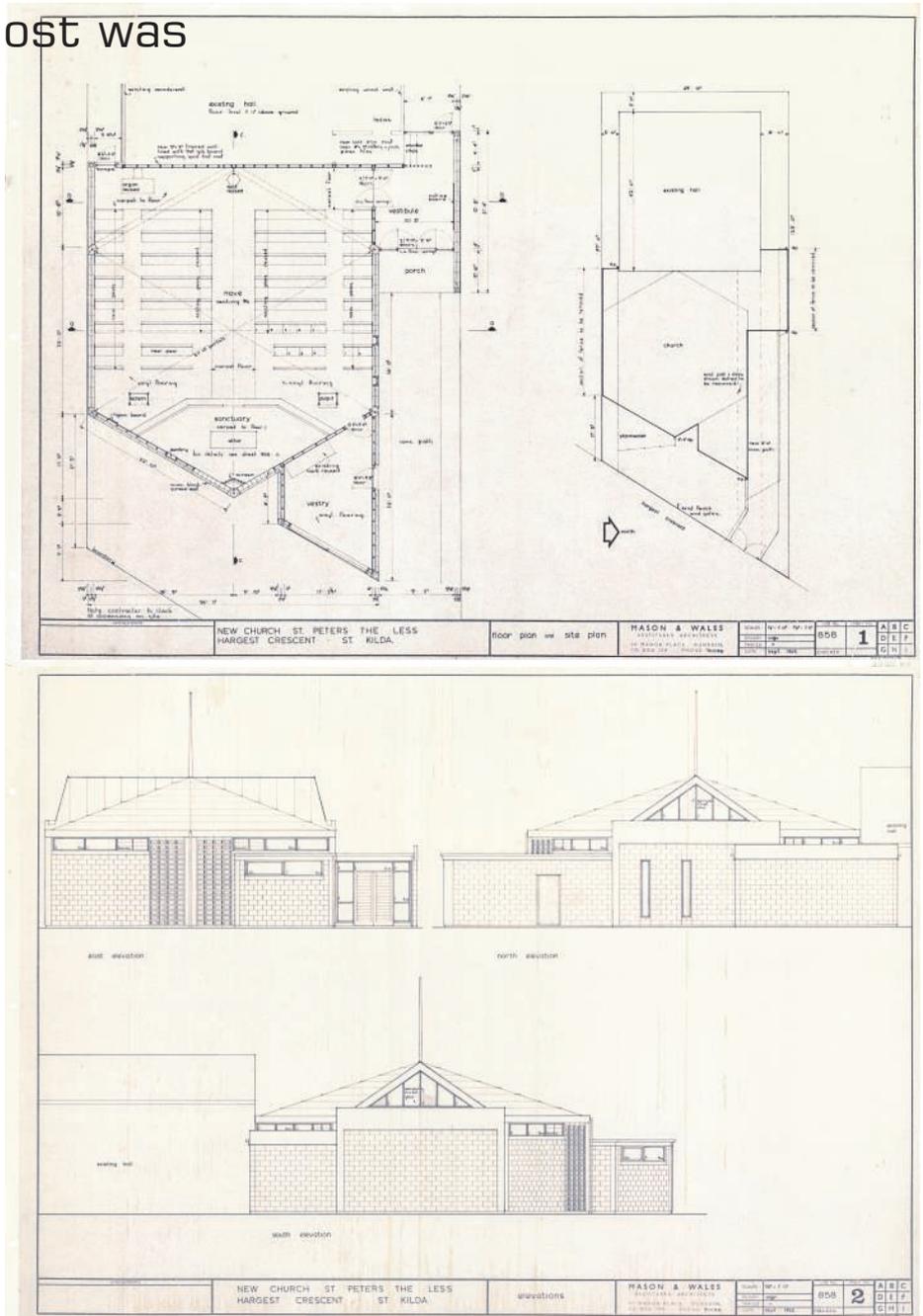
From late 1964 and for much of 1965 there were frequent references to the results of enthusiastic fundraising efforts by mostly St Clair parishioners. On the 4th of April 1965 the vestry secretary wrote a strong letter to the diocesan registrar describing the rebuild decision as "irrevocable", having been approved by vestry and a general meeting of parishioners, reporting that the parish had raised £4,006 for the project, that estimated costs were £6,500 to £7,000 "and rising", and requesting the standing committee consider granting the parish a loan to cover the balance of costs so the rebuild could start in February 1966. The answer to this request was "no" as there were

no diocesan funds available.

On the 2nd of December 1965 the new vestry secretary, Lyndon Macassey, took a more eirenic, less bullish approach which nevertheless indicated the parish's determination to proceed. He reported that architects Mason and Wales had been engaged to draw up plans and specifications for the new church, that these would be delivered to the Registrar's office for the consideration of the Standing Committee and that the final draft plans had been approved by a general meeting of Caversham parishioners on 20 September 1965. The final costs had come in at £7,500, the parish had £4,564 in hand and a parishioner who was a solicitor had undertaken to arrange pro bono a mortgage at not more than 6% interest to close the gap.

The Registrar's reply was somewhat enthusiasm-dampening. The plans had arrived too late in the day for the standing committee to consider them at its December meeting, the standing committee

(Continued on page 3)



The Mason and Wales plans for a proposed replacement building for St Peter the Less.



The church that almost was

(Continued from page 2)

wanted to know if the vestry had obtained earlier parishioner approval for the sketch plans before proceeding to present working drawings and the vestry needed to comply with the Synod's recent ruling that any rebuilding project should first take account of discussions with other local churches regarding the needs of the whole district. The standing committee also wanted to know how the vestry intended to provide for capital and interest repayments on the intended debt of £3,500. Several months later Macassey wrote back to report that the vestry had met with the St Clair Presbyterian Church Session and that in view of this discussion and the General Synod's upcoming consideration of church union at its April meeting, it had been decided to delay a rebuild decision until the General Synod's rulings were known.

Church Union Conundrum

At this point a dilemma must be stated with the reader left to draw their own conclusions. Church union negotiations and their possible impact on local church life were a major feature of Anglican Church life throughout the 1960s and the early 1970s. The Dunedin diocesan decision, and the priority given to it by the standing committee, had introduced this factor into the way the parish leadership and St Clair parishioners would think through their ultimate decisions about the rebuild. What did the local protagonists think about church union and how might this have affected the decision they came to?

It is the contention of Anne Turvey, who was very involved in the life of St Peter the Less throughout this period and who wrote the monograph of its history in 1978, that the core group of St Clair Anglican women who had brought St Peter the Less into existence, and who sustained its life as its local leaders, were very much in favour of church union. They felt an affinity with their suburban compadres in the influential St Clair Ladies' Club they belonged to, who were in the main Presbyterian and saw great benefit in linking up with them in an ecclesial way. Their own local church was not a thing of beauty and a joy forever and wasn't worth defending to the last. Yet on the other hand, if this was the case why had they gone to so much trouble to establish St Peter the Less and why had they put so much energy into fund raising for a new church? Why hadn't they insisted on a conversation with their Presbyterian neighbours before getting the rebuild project underway?

There is also the general climate of opinion about church union in the Anglican Dunedin diocese to consider. 1966 was early days in the church union process. There was an air of cautious permission-giving about authorising the preliminary steps towards what would come to be called The Plan for Union. The General Synod decision of 1966 reflected that. It approved the Joint Commission on Church Union's report on ministry and an act of unification and an act of commitment and referred these to the diocesan synods for comment. Dunedin's Bishop and Dean were in favour of church union but the rest of the diocese was more reserved about the proposals. Initial approval would give way to a growing opposition, particularly among the clergy who were so often opinion setters in their parishes. In the eventual decisive referendum on The Plan for Union in 1971 Dunedin was one of the two dioceses where a clear majority of both clergy and laity voted against it. Sixteen parishes voted for the plan and 18 against, with 52.2% of the laity and 63.4% of the clergy voting against. Caversham's laity voted 73 for and 101 against. Perhaps there was a fear of being absorbed into the surrounding sea of Presbyterianism since this was the only New Zealand diocese where Anglicans were not the majority protestant denomination.

The documentary evidence does show that one set of local protagonists had clear intentions. The meeting of the parish leadership with the local Presbyterian session had shown that the local Presbyterian parish was keen on church union. They would follow up on that meeting to confirm in writing that they were prepared to offer the use of their church and buildings to the St Peter the Less congregation until such time as their future plans became clear. The tone of the letter was cordial and appreciative of the contact made. Their fullest co-operation was promised. Later they would write a letter of appreciation about their experience of an Anglican Evensong they had been invited to at Saint Peter's to get an idea of what Anglican worship was like and expressed the hope that there would be further combined services. 📧

Letters

The Rock welcomes letters to the Editor. Letters are subject to selection and, if selected, to editing for length and house style. Letters may be:

Posted to: The Editor of The Rock,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to: TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar, c/- The Vicarage as above

Or email: AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to: Ask The Vestry, c/- The Vicarage as above

Emailed to: AskTheVestry@stpeterscaversham.org.nz

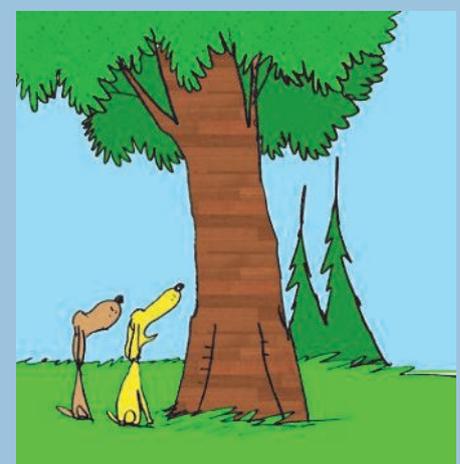
The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF THE
CHURCH OF ENGLAND IN 1571

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

The Frolicsome Friar



"I traced my family tree.
This is it."

SOURCE: WWW.HOWTOGEEK.COM.



Nutritious



A vital resource

By Alex Chisholm

We have just marked the Centenary of the end of World War 1 with a special service many of you will have attended at Saint Peter's.

In a situation of war there is going to be pressure on resources, first and foremost to feed the machinery of war. Armaments and vehicles of all descriptions need to be produced. This enormous undertaking would first call on the workforce, so where did that leave the provision of food, required not only for the fighting forces but for the civilian population as well? The Women's Land Army was formed in 1917 and at that stage Britain had only three weeks' worth of food supplies left. However recruitment was very successful and there were shortly 260,000 women working as farm labourers across the land. The state of farming was primitive by today's standards—with lower capacity to provide food for both the troops and the home front but nevertheless made a huge contribution to keeping both groups fed. Some initiatives by local councils also made land available for individuals or groups to cultivate vegetable plots.



In her book *The Stomach for Fighting: Food and the Soldiers of the Great War*, Rachel Duffett has written a social history of British rank and file soldiers and their experiences of food during the Great War. She argues that how conservative the family's diet was together with the pattern of food entitlement within the family and the fact that working class families did not eat with neighbours or other families would have influenced how the soldiers

experienced the eating environment in the army, especially when eating in large groups.

However the major issue was the food. The army's take on suitable food was red meat and plenty of it and before the advent of tinned food in the late 19th century it was normal for armies to herd cattle as they went. To go with the meat very hard biscuits made by Huntley and Palmers, which in 1914 was the world's largest biscuit manufacturer, were supplied instead of bread, together with long lasting canned food. Thus the meat was often in the form of canned meat in a watery gravy with a few vegetables. The lack of fresh or frozen fruit and vegetables would have resulted in a diet lacking in vitamins A, C, and E as well as potassium and dietary fibre. Over time this diet could cause digestive upsets and tooth decay as well as early stage scurvy, already known from previous wars to be a problem.

Families would send food parcels though this could be difficult when their means were limited and food short. It is thought that many families in New Zealand made sustained efforts to send as much food as possible to their loved ones serving abroad. Away from the front line there was scope for men to improve their diet. They went fishing, poached game, scrounged fruit and liberated chickens from the French farms. Officers often turned a blind eye. As well as the parcels from home soldiers were also able to use their wages to buy food locally. In villages impromptu cafes called estaminets sprang up everywhere. The locals soon became aware that their own cuisine

was not to the taste of most of the British soldiers and began serving up platefuls of eggs and chips washed down with cheap "vin blanc".

For officers with access to transport the options away from

the front were even more tempting, including fine restaurants. In the reserve lines there were also Army cooks and mobile kitchens but the quality varied. Although the dishes could be plain, cooks were taught to look for nettles, sweet docks, wild mushrooms and marigold flowers with which to season dishes. Many of the cooks died in the fighting but it was still considered to be a cushy job. Andrew Robertshaw, a curator at the Royal Logistic Corps Museum, in Camberley, Surrey, and author of *Feeding Tommy*, says "There was no Army catering corps and in the trenches the men fended for themselves. But away from the front line there was a cook for about every 100 men". During the war more than three million tons of food was sent to British soldiers in France and Belgium. By the end of the conflict there were five million soldiers dotted around the world, with more than 2.3 million on the western front alone. A small army of more than 320,000 men and 12,000 officers existed simply to keep them all fed. For the civilian population, there were shortages and queues for food, though rationing was not introduced until 1918.

Two major events following on from WW1—the great depression and WW2—would see sections of the population both military and civilian

once again deprived of food. While wealthier people could afford food the spiraling prices meant malnutrition was widespread amongst poorer communities. However, earlier intervention in the United Kingdom and particularly rationing based on a dietary pattern researched and



Soldiers at breakfast during WWI.

found to be adequate helped to husband this vital resource.

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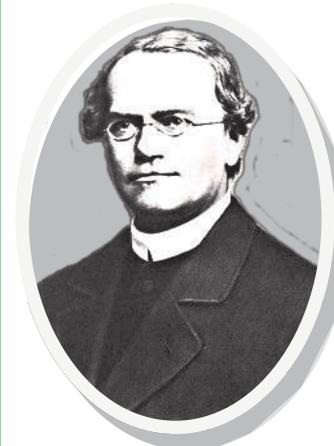
In Saint Peter's Garden



By Warwick Harris

An End for Grave Matters

The topic of graves began with the observation that while many churches in the older parts of Christchurch have graveyards this is not the case for Dunedin. Graves as a subject could be expanded to a treatise and likely this has already been done. But before I go on to consider whether old church graveyards can still be used for burials, which is particularly an issue in England, I need to explain the range of subjects I touch on in writing *In Saint Peter's Garden*.



Gregor Mendel, 1822-1884,
Augustinian friar, whose
experiments with peas
provide the foundations of
modern genetics.

IMAGE: WIKIPEDIA.

I take my cue from the Russian saint, Sergius (see *The Rock*, October 2017), whose life as an aesthetic included work in his garden. A further example of the many other men and women of the cloth who have laboured and contemplated in their gardens is the Austrian monk Gregor Mendel. His observations and experiments on the inheritance of the characteristics of peas in the mid-1800s provides the foundation of the science of genetics.

Much garden work is physically demanding, repetitive and tedious and takes its toll on muscles and joints, the more so the older the gardener. Most of the time the rewards of gardening

have to wait 'till flowers bloom and fruit and vegetables mature. Fortunately, the pains of bending and kneeling, bug bites and stings, thorns and prickles, and cuts and bruises may be lessened by the repetition and tedium of gardening which allows the mind to wander and offers the forgetfulness and contemplation which come with that.

A recent article in the *Otago Daily Times* ("Burial plots continue to thicken", 21 November 2018) refers to the Dunedin City Council's review of remaining cemetery space in the greater city. This has prompted the concern of the Mosgiel-Taieri Community Board Chairwoman that someone living on the Taieri side of the hill would have to be buried on the other side of the hill if that side had the only grave sites available. No doubt someone living on the oceanward side of the city would have the converse concern.

New Zealand's short human history means that until now we infrequently needed to be concerned about the buried being disturbed by exhumations or accidental excavations. It is unlikely we will have Hamlet's experience of addressing the skull of a person remembered from our youth! "Alas poor Yorick". But perhaps now is the time to consider more intensive use of our existing cemeteries and graveyards.

In England the Church is no longer a Burial Authority as this now rests with the Local Authority. However, if a Parish Church has a graveyard which is not full, every parishioner, regardless of faith or religion, has a right to be buried in it. Elaboration of the laws relating to

burials in England and the laws which apply in New Zealand is well beyond my knowledge. But no longer do we have the option of being buried in a part of a cemetery reserved for our chosen denomination, as was the case for Dunedin's Southern Cemetery. But that choice is available for the placement of ashes in and around churches. Unfortunately, cremation largely destroys the significant repository of information about humans which is contained in the DNA of bones.

Gregor Mendel did not know about DNA and that it forms the greater part of the substance of the entities we now call genes which pass on inherited characters from generation to generation. It is only since the structure of DNA was determined in the 1950s that the science of genomics has developed whereby the genomes of organisms, including humans and their surviving remains, can be determined.

The use of genomics, together with archaeological and historical analysis, to identify the remains of King Richard III, killed at the Battle of Bosworth in 1485, is one of its most interesting historical applications. Since 2015 Richard's body now lies in Leicester Cathedral, having been recovered from the graveyard of the ruins of Greyfriars Friary which had been covered by a carpark in Leicester.

A recent visit to the site of Holy Trinity Church in Avonside, Christchurch, allowed the mind to wander and contemplate especially when viewing its graveyard. There the headstones, many standing

close together under the shade of trees and amongst verdant weeds and surviving perennial ornamentals, evoked the consideration of the genomic richness it contains as a future source of information about the people who lie there. 



Left: Site of Holy Trinity Church, established in 1855 and demolished in September 2011 due to damage caused by the Christchurch earthquakes. Right: Light and shade in the graveyard of Holy Trinity Church, Avonside, Christchurch.

PHOTO'S: DEIRDRE HARRIS.



By Di Bunker,
People's Warden

CHURCHWARDEN
CORNER



The location of Parihaka Pa, between the mountain and the Tasman.

IMAGE: WWW.TOPOMAP.CO.NZ

I visited the marae and meeting house in Parihaka to attend a hui while working in Wellington. It was the second day of the meeting. When I walked into the meeting house I had an overwhelming sense of peace and welcome. When at lunch I asked the women what they felt about the place, all said it was an amazing experience for them to be there and that there was a special aura about it.



Parihaka Pa.

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Parihaka was established in the early 1860s as a place of refuge as Maoris were being forced off the land. It was raided in 1881 and sacked by the armed constabulary, the leaders arrested and put on trial and though no court proceedings took place they were imprisoned for 2 years. The community was destroyed. Now a vibrant community again it hosts hui and other meetings.

February Garage Sale

There will be a parish Garage Sale in February. Look out items now and drop off at church. If you need someone to collect your sale items, let David Hoskins know on 021-208-3922.

Rock music

By David Hoskins, Director of Music

Painting Music on a Canvas of Silence

(Continued from page 8)

known organists who at the merest hint of silence (or, as they see it, 'absence of [organ] sound') begin to play. But, sadly, they play over something more profound than mere absence. A Sunday or two ago, we sang that wonderful hymn, *Let all mortal flesh keep silence*. During Advent it is good to keep silence even if it is not necessarily for 4 minutes and 33 seconds.



More online at

<http://blethers.blogspot.com/2015/04/being-wilma-or-day-in-life-of-church.html>

[While searching for a suitable illustration for the concept of a noisy organist (one who "plays over something more profound"), the Editor found the cartoon above and couldn't resist. It is published in a blog posting which offers some insight to the way in which organists think—or any way some organists. The link appears above.]



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Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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Vestry Notes

By Alex Chisholm

Vestry Secretary

Highlights of the November Vestry meeting:

- ◆ The vestry was disappointed to hear that the engineering/geo-technical reports on the church had not been completed. This means that the vestry will have to meet in December when these are expected
- ◆ The Vicar reported he had thankfully come to the end of his term on the Selwyn College board, one of the most difficult and stressful bodies he had ever served on. Father Brian is now a board member
- ◆ The Vicar reported on the conference he attended in London in September
- ◆ The Rhododendron Society's flat screen TV will be installed in the lounge in the coming week
- ◆ Some hall storage space had been cleared and reorganised to give access to various utilities—a work in progress
- ◆ The Vicar reported on the ecumenical Service he had participated in at Caversham Baptist
- ◆ The St Kilda Brass concert at Saint Peter's was reckoned to have been a considerable success and it was thought that they should be invited back next year. 🎵

For your diary

Tuesday, 27 November: *Caversham Lecture* :The Right Reverend Dr Steven Benford, Bishop of Dunedin; 'The faith of a Bishop'

Tuesday, 4 December: *Caversham Lecture* :Dr Margo Barton who teaches fashion at the Otago Polytechnic; 'The ID International Emerging Designers Award'

Sunday, 16 December : Deadline for copy for the December edition of *The Rock*

Sunday, 23 December : Service of Nine Lessons and Carols at 10.30 am

Monday, 24 December : Christmas Eve

6pm Eucharist at St Barnabas

10.30pm A candlelit Service of Carols, Readings and first Mass of the Nativity in Saint Peter's

Christmas Day : 9 am Holy Communion (1662) with Carols

Monday, 31 December : New Year's Eve

10.30pm Watchnight Service followed by a social gathering in the lounge

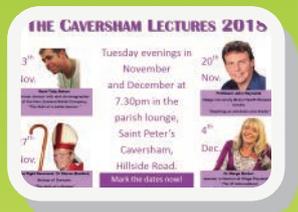
Sunday 6 January : Feast of the Epiphany

10.30am Epiphany Carol Service

Saturday, 12 January : New Year Film Season in the Vicarage at 2pm *Mao's Last Dancer*, the story of Li Cunxin's remarkable journey from Mao's cultural revolution to becoming an acclaimed dancer in the west

Saturday, 19 January : New Year Film Season in the Vicarage at 2pm *Balanchine* about George Balanchine, who trained at Russia's Maryinsky theatre and became the 'father of American ballet.'

Saturday, 26 January : New Year Film Season in the Vicarage at 2pm *Suzanne Farrell: Elusive Muse*, a candid account of her complex relationship with Balanchine





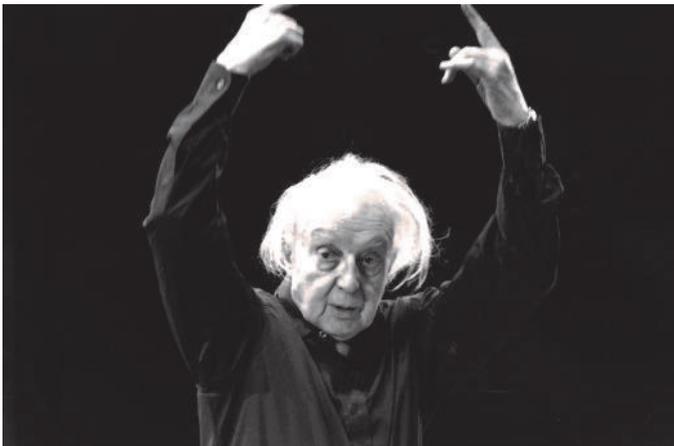
Rock music



By David Hoskins, Director of Music

Painting Music on a Canvas of Silence

A report in *The New York Times* on 11 May 1967 quotes the great conductor Leopold Stokowski (1882-1977), addressing an audience in Carnegie Hall, as saying a “painter paints pictures on canvas but musicians paint their pictures on silence”. Music is made up of more moments of silence than of sound but we are rarely aware of how powerful the ‘absence’ of sound is. Music requires an absence of ‘sound’ in order to be heard.



“The great conductor” Leopold Stokowski—painting on silence.

PHOTO: WWW.CLASSICFM.COM.

There is not really an instance of no sound. At Saint Peter’s, even when silence is called for, traffic noise from Hillside Road, birds singing in the trees outside the church, a cough or even an emergency helicopter heading to the hospital may be heard. One of the 20th century ‘bad boys’ of music, John Cage (1912-1992) wrote a piece of music titled *4’33”*. A three movement composition written in 1952 for any instrument, the score instructs the performer not to play the instrument(s) for the duration of the piece. Rather he bows, sits at the piano and turns the pages of the score, pausing briefly between the ‘movements’. The actual ‘piece’ is comprised of the

sounds of the environment listeners hear while the ‘piece’ is being ‘performed’.

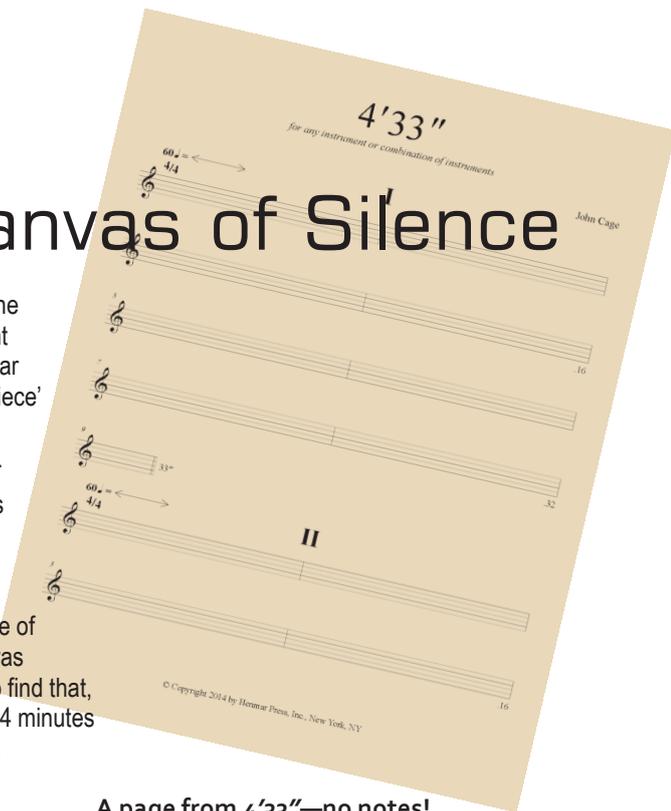
Some years ago, in Sydney, I attended a performance of *4’33”* and was surprised to find that, rather than 4 minutes 33 seconds of silence, I heard all manner of things—

even imagining the sound of the hall (actually it was the air conditioning!). Cage wants the audience to realise the sounds all around us all the time. I must say 4 minutes 33 seconds can seem an awfully long time as the pianist, in this case, walked onto the stage, sat at the instrument and left after the prescribed time. There was applause—after a while!

In the penitential seasons of Lent and Advent, silence plays a powerful part in the liturgy. Psalm 46, v 10 entreats us to ‘Be still and know that I am God’. It is good that, at Saint Peter’s, there is seasonal organ music before and after the Solemn Eucharist. But as the congregation comes forward at Communion, it is in silence. Yet as we move, we become aware of the actions we are taking and the presence of those around us. It is a powerful and charged moment in time. The Communion Hymn then enters over the silence in a corporate response. Each Sunday, whatever the season, as the hymn ends we enter a period of profound silence and reflection.

Congregations everywhere have become used to a general pace within liturgical situations and if silence occurs for longer than a moment people often wonder what has happened and look around. Pope Francis, earlier this year, spoke of the importance of silence in the liturgy. He noted in a General Audience, on 10 January 2018, that when we don’t recognise the importance of silence, ‘we risk neglecting the recollection of the soul’. With the busy-ness besetting us all in the happy jumble of family, friends, gifts and carols of the season which lies ahead, moments of silence are important. I have

(Continued on page 6)



A page from *4’33”*—no notes!



Justin Welby
The Archbishop of Canterbury

“On this day we remember in order to act. We look back at the ruins and find that they have been rebuilt. We look forward, in a very different world and society, however great the challenges and see that through the faithfulness of God and our loving obedience, conflict has been transformed and enemies have reconciled. And that is hope for the world.”

The Archbishop's address at the Service at Westminster Abbey on 11 November marking the Centenary of the.

During the Service, the German President read from John's Gospel—in German.



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-and-writing/sermons/archbishop-canterburys-sermon-armistice-centenary-service>

